THE COMPASS OF TRUTH

OR

RISALA-I-HAQ-NUMA

BY

MUHAMMAD DARA SHIKOH

Commenced on Friday, the 8th of Rajab 1055 A.H. and completed in 1056 A.H.

RENDERED INTO ENGLISH

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PREFACE.

This is a small pamphlet in Persian called Risala-i-Haq-numâ (haq =truth ; numâ=pointing ; as a compass points out the North, so this points out the truth). It is from the pen of that enlightened prince Dârâ-Shikoh, the eldest son of Shah-i-Jahan, who died in 1659 A.D. In this book the author describes the four planes of existence, namely, the physical (Nâsut), the super-physical (Malakut), the Blissful (Jabarut) and the Divine (Lâhut), corresponding respectively with the four states of human consciousness, known as waking, dreaming, deep sleep and the trance-consciousness. The practices taught herein, are asserted by the royal author to have their origin in the holy Prophet himself, and since they were revealed to some few and well chosen disciples, and not preached publicly, therefore, they are not so well known in the exoteric faith of Islam.

This translation, or rather an adaptation, is the work of one of the members of the Islamia Lodge of the Theosophical Society, Benares. The learned President of this Lodge, Moulvi Muhammad Umar, explained the pamphlet in the Lodge meetings, and this English rendering is the result of these teachings given by the learned and spiritual President of the branch.

INTRODUCTION.

By the Author.

(*Abridged*).

In the name of God, the Most Merciful and the Most Compassionate.

He is the first, He is the last, He is the manifest and He is the hidden. Praise be to that Essence who is the absolute existence. And reverence be to that Prophet, to whom is revealed every thing and who is the Viceroy of Truth. And let profuse mercy shower on his descendants and companions. The best and most appropriate thing is this, that we may not proudly attempt to exhaust this praise and reverence, and that we may not give latitude to our tongue to describe this Substance. Because whatever may be written on this point, is bound to fall short of truth, and in the eyes of men of knowledge, it will never be the complete truth, for they say :—

لااحصي ثناءً عليك انت اثنيتَ علي نفسك

Know, O friend, that the reason why the essence of man has entered this framework of body (in other words, why the Spirit incarnates at all) is that the seed of perfection, which lies in him latent, may become patent ; that which is in the potentiality may reach the actuality, and may return enriched with all experiences, to its original source.

Why spirit comes into matter?

Note.—In this one sentence the author has solved the mystery of the coming down of spirit into matter. The soul in its essence is divine : as the seed in its essence is the tree. But as the seed must go down into the earth to manifest all its powers, and in its turn give rise to other seeds, so the souls take bodies, in order to gain experience and bring out the powers latent in them.

So it is the duty of every individual human being, to exert with all his might, to save himself from eternal loss, and to free himself from the toils of duality and to join himself with his Source. He should not waste his life (which lies as a moment of time between the two eternities, past and future)—in useless thoughts, words and deeds. And thus he will save himself from everlasting remorse and regret, and free himself from endless loss and ruin. He will not then be among those, " who (the Book says) are like unthinking quadrupeds, nay even worse."

God has especially endowed man with the precious gift of reason and discrimination : let not that gift lie unused or abused. The Almighty

has created all beings on earth for the sake of man, and He has created Man for His sake. Therefore, it is the duty of every man to love God and seek Him, for he who seeks, does ever find. He must go to a Master, in order to free himself from the pangs of separation, and the worry of failure and loss. For the finding of God is dependant upon the Masters (Faqirs). He who has not found the Masters, has not found God. He who has found the Masters has found Him.

THE TWO PATHS.

True, the finding of the Master and of God is dependent upon the Grace of God, and not upon the effort and exertion of man,. but still he must exert, as says the following verse :—

گرچه و صالش نه بکوشش دهند * آنقدر اي دل كه تواني بكوش

"Though the reaching of Him is not to be accomplished by one's efforts, yet O Heart! do not cease to exert, but go on making efforts, to thy utmost, to reach Him."

There are two Paths that lead to that Lord of Holiness.

THE PATH OF GRACE.

The first is the Path of Grace, and the second that of Exertion. It is grace when the Lord takes the seeker to a Master, and that Perfect Man, by one glance at the disciple, accomplishes all his work: removes the veil from his eyes, rouses him up from the sleep of worldliness and indifference, and without any effort, pain, or austerity and penance on the part of the disciple, shows him the face of that True Beloved, and thus frees him from the snares of egoism and takes him to that stage which the eyes have not seen or the ears heard. This is the Grace of God. He bestows it on those whom He likes, for He is the most compassionate and gracious.

Note.—This Path of Grace is meant only for those who by their past Karmas—their exertion, austerity, penance, &c., performed in their past lives, have fitted themselves to become the vessels of Grace of the Lord. In their present incarnation, such persons have to make no exertion for getting Divine Wisdom.

THE PATH OF EXERTION OR ACTION.

The second Path is that of Exertion and Austerity. It is in this wise. Suppose a man hears from some one that such and such a person has reached God: or he reads in some old Book that some have known God rightly, as He ought to be known. This excites his desire to reach the same state which others have reached before him. When this idea takes a strong hold on his heart, he begins to seek and search, to go hither and thither, works and toils, till he finds a Master, and walks on the Path, which the former seekers of Wisdom have trod. Then

on him descends the Grace of God, and thus all his labours are crowned with success and he gets the Vision Divine.

Note.—**Dârâ Śikoh then goes on to describe himself in the third person in the following terms:—**

This Dârâ Śikoh belongs to that class of devotees who are attracted to God naturally, without the performance of any austerities. He has come to know the mysteries of God-head, through the Grace of the Saints and Friends of God. He has benefited by the society of these Masters, and has enquired into the truth of their teaching.

After such enquiry, he was desirous of writing out the accounts of those sages in a treatise. On a night in the month of Rajab 1055, he received the inspiration that the best path of reaching God was the Qadaria Discipline. This sect traces its origin to the Blessed Prophet Himself. From Him its teachings descended to Mohi-ud-din Abdul Qâdir Jilâni and from him, in right succession, it came to Muhi-ud-din the Second, and from him it directly came to Moulana Shah, the spiritual Master of this writer.

In that night of inspiration, he was also commanded to write this pamphlet for the help of those who are in search of God. He has named it Risala-i-Haq-numâ: because on consulting the book, he found that that was the proper name to give it.

On opening the Sacred Book I came across the following verse:

ولقد آتينا موسي الكتاب من بعد ما اهلكنا القرون الاولى بصائر للناس
هدي و رحمة لعلّهم يتذكرون

And as the sense of this verse had complete resemblance with the pamphlet, so it was called Risala-i-Haq-numâ, a treatise which reveals the truth.

QUATRAIN.

خواهي كه دلت زوصل گردد گلشن ✵ خود را تو بجست وجوي دلبرافگن
زان قبله نما چو قبله درمي يابند ✵ درياب زحق نماي حق را روشن

If thou wishest that thy heart, through union with God, may become a flower garden, then thou must exert thyself in the search and quest of the Beloved. As the compass points thee out the Pole and men find their destination through its help, so this treatise is like a compass, find through it the Self, for this is the compass of truth.

He who has not the good fortune of having found the Perfect Man and who cannot recognise the Perfect Man when he sees him, should study this pamphlet and ponder over it carefully and act upon its teachings.

If he does so, it is hoped that he will gain his object and realise the unity, which is the highest end of man.

All the teachings, found scattered in the various ancient books of theosophy and modern compilations, are too large and voluminous for the study of ordinary man. This treatise is an abstract of those books called Fatuhat, Fasus, Swaneh, Lawyeh and Lamat, etc.

QUATRAIN.

تو باطن شرع گرندانی بخصوص ✵ ورهم نکني نظر تو برنقد نصوص
يك دان و مدان تو غير او در دوجهان ✵ اين ست حقيقت فتوحات و فصوص

If thou dost not know in detail the essence of the Law (Shara) thou must not however look on counterfeit coins as true, for know this one truth:—He is one and throughout both worlds everything is He, nothing is separate from Him. This is the truth taught in Fatuhat and Fasus.

It must be known that whatever is written in this pamphlet is exactly, without a hair's difference, the record of the practices, meditations, methods of sitting, moving and acting adopted by the holy Prophet. A person who has reached God, if he happens to read this pamphlet, will be able to do justice to the author and to know how far the author has reached in coming to the gateway of Truth and in opening its doors, and how far within this short compass, he has stored the pearls of knowledge and wisdom, so that the man of world may know that the mercy of God is free and spontaneous. He draws anyone whom He likes towards Him in whatever condition he may be. This is a wealth, which it is not the lot of every one to get, and this writer has been the specific recipient of this mercy.

Thus in the beginning of my youth, I saw in a dream that an angel of God proclaimed four times:—"That which the rulers and the kings of earth did not get, God has made it easy for thee." On awaking I interpreted this to mean that I shall get divine wisdom, and I always expected the day when this illumination will come to me. In time the fore-shadowing of it began to manifest, and day by day the veil was lifted, little by little. In those days, when I was full of the pain of search, I had my full faith in this lodge of the holy Masters (Tayifa-i-kamâl, the Company of the Perfect). In those days I wrote a book about the life and actions of the holy men who belonged to this company in the past, and I named that book SAFINAT-UL-AWLIYA. After that, when I became more intimate with the rules of discipline and the various stages of the path, which this company regarded as necessary, I composed another book on

the various signs, conduct, stages and the miracles of these ancient sages and called it SAKINAT-UL-AWLIYA.

It was at this time that God opened for me the doors of unity (Tauhid) and wisdom, and showed me His special grace and victory. Whatever has been expressed in this pamphlet, that is a blessing of God for mankind and for the benefit of those people who believe in God. In the discipline laid down in this pamphlet, which is the discipline of the school to which the author belongs, there is, contrary to the practices laid down in other schools, no pain and difficulty.

VERSE.

ریاضت نیست پیش ماهمه لطف است و بخشایش
همه مهرست و دلداری همه عیش است و آسایش

There is no asceticism in it, everything is easy, gracious and a free gift. Everything here is love and affection, pleasure and ease.

Ibn-i-Atâ says, "He is thy Master who seeks thy comfort and not he who increases thy troubles."

This means that thy Master ought to be such that he may lead thee to God without asceticism, and not he who takes thee to Him, after causing thee much pain and trouble.

Maulana Jalal-uddin says,—

VERSE.

ز چندین ره بمهمانیت آورد ❋ نیاوردت برای انتقام او

He has brought thee through this path, in order to welcome thee as a guest, and not to punish thee as a criminal.

O friend ! in the system of the occultists, the pupils are not called by the name of disciples (Murid), but they use in their conversation the word *friend* to denote the pupil. Even the blessed Prophet used to call his disciples by the words companions and friends. And there was no mention of Piri and Muridi (Teacher and Disciple) between them. Therefore, whenever, in this book there occurs the word " friend, " understand by it the seeker of God.

Know that this pamphlet is based upon four truths, and consists of four chapters, in each chapter there is the description of a world out of the four worlds or planes of existence.

CHAPTER I.

On Âlam-i-nâsut or Physical Plane.

By the Physical Plane is meant this world of sensation and perception. It is called by some the visible world (Alam-i-shahâdat), or the world of waking consciousness, or the world of awareness, or the world or Mulk. This is the world in which existence has reached its acme, and in which the enjoyment is the deepest and most vivid.

When, O friend! the troubled soul searches for truth in this physical plane, and when this quest makes him uncomfortable, the first thing that he should do is to find out some solitary quiet corner, and going there, sit in meditation alone.

Method of meditation.

Sitting in this place quietly, let him try to form a picture in mind of some holy saint (Faqir) for whom he has great regard and respect. Or, (if he has got no picture of the Master), let him try to form the picture of some one with whom he is bound by ties of love. The method of meditation is this. He must close his eyes and fix his attention on his heart, and with the eyes of the heart see the picture of the Master or the beloved.

Three centres of meditation.

O friend! in the opinion of this Faqir there are three centres, where heart is said to exist. (There are three centres in which attention may be fixed at the time of meditation.) The first centre is in the chest below the left side ribs. (This is the seat of the physical heart, or the heart proper). This heart is called the cedar heart or dil-i-sanowbari, because it has the shape and form of the cedar cone. (It is conical in shape.) This heart is possessed by all men as well as animals.

VERSE.

انچه بصورت دل انسان بود * بر در قصاب فراوان بود

The heart of flesh and blood found in man, is to be found in plenty on the stall of the butcher, for every animal has got it.

But this is not what we mean by heart. It has a secret meaning, known only to the select few persons.

Note.—The first centre of meditation is in the heart. It is certainly not the physical heart that is meant here. The royal author leaves no doubt on that point. But he has not revealed, (perhaps he was under an oath of secrecy, not to reveal it), and he makes the cryptic remark—

امامعني آن خاص بخاصان است

The secret meaning of it is only known to a select few. But thanks to the modern theosophical teachers, this secrecy no longer holds good. The heart really means the

centre in the astral body of man, situated in the same position, as the physical heart. And it is the representative of the astral plane. This centre is a whirl of astral matter moving so rapidly and in such a way that it forms a cone, like that of a cedar tree. The seers have therefore fixed upon this resemblance, and named it rightly the Dil-i-sanowbarî (the cedar heart.)

The second centre.

The second heart is in the centre of brain. (Literally the mother of brain, Umm-ud-damâg.) It is called the dil-i-mud-dawar (or the spherical heart). It is sometimes called the colourless heart. Its peculiarity is this, that when the aspirant (Faqir) fixes his attention on this heart (centre) no danger of any kind appears before him, because danger cannot reach up to that place.

Note.—The word "danger" is a technical term for distraction of thought. In this spherical heart, which is said to be in the centre of the brain, and corresponds with the pituitary body of the physiologist or perhaps with the pineal gland, the meditation is free from all dangers. Because it corresponds with the mental plane, a plane above the passional. All danger of fall, lurks in the passional plane or the central heart. When the consciousness is raised from the cardiac heart to the cerebral heart, there is no longer any danger to the neophyte.

The third centre.

The third centre is in the lower part of the body, or the rectal centre. This is called Dil-i-nilofari or the lily heart.

Note.—The author is very wisely silent as regards this centre. It is seldom employed in meditation by the members of the Right-hand path. Though in certain schools, this is the first centre with which the meditation begins. In the Hindu system of Tantric meditation, there are mentioned six centres, beginning with the lowest part of the spinal cord, and going up to the brain. For a fuller description of these, see "Shiva Samhita."

The meditation which has been mentioned above and the attention which one is required to fix, must begin with this Cedar heart.

Alam-i-masâl.

The thought-pictures which the neophyte makes and sees with the eyes of his heart constitute the world of ideas or the plane of counterparts, Âlam-i-misâl. (These pictures are really the thought-forms of the thinker, and the world of thought-forms is called the Âlam-i-misâl). This plane of thought-forms is midway between the physical and the next plane. This meditation is the gateway to the next higher plane:—the plane of Âlam-i-malakut. The Âlam-i-misâl is really a portion of Âlam-i-malakut and it has been cut off from that plane and separately named (for convenience of study and reference.) But, as a matter of fact, the plane of thought-picture (Alam-i-misâl) is really a portion of and is included within the Alam-i-malkut.

O friend! when thou once takest to meditation in the method mentioned above, thou shalt find that gradually the thought-picture will correspond more and more with the original of which it is a picture (and the life of the original will begin to flow into this picture). And this

becomes the means of the conquest of the Alam-i-malakut. And when this thought-picture becomes definite and clear to thy vision, then thou shalt be blessed with the conquest of the plane of thought-picture and will be a victor therein. And when thou wilt exert long and constantly at this form of meditation, then thou shalt begin to see even pictures which thou hadst never seen before, and nothing will remain hidden from thee.

CHAPTER II.

ON ALAM-I-MALAKUT OR ASTRO-MENTAL PLANE.

This plane is also called Âlam-i-arwâh, the world of spirits, Âlam-i-ghaib, the invisible world, Âlam-i-latif, the subtle world, Alam-i-khwâb, the world of dream. The forms in the physical world are transitory, but the forms in this world of Malakut, which are the original of the forms in the physical world, are not at all transitory and remain for ever.

A LINE.

میدانی خواب چیست مرگیست سبک ✲ میدانی مرگ چیست خوابیست گران

Do you know what is a dream? It is a meniature of death. Do you know what is death? It is dream prolonged.

O friend! the thought-picture plane (Âlam-i-misâl) described in the preceding section, is the key to the plane of Malakut. The picture of the form, which is seen after closing the eyes, is understood to be the soul of that form, and is not a body. Thus it is clear that the souls of men exist in the same form, which they had in the visible world, but without body (badan), and they can appear before one's eyes at all times. Everyone who goes to sleep, and wanders about in the world of Malakut, whether conscious of his surroundings or unaware of them, does so by his soul taking up a very refined body, which is the exact counterpart of the physical body, with eyes, ears, tongue and all the sense-organs and internal functional organs, without however the external physical organs of flesh and blood.

Note.—The thing called (ruh) or soul evidently corresponds with the astral and mental bodies of the theosophists. It is an exact counterpart of the physical body, but made of matter extremely refined, jasad-i-latif as the author calls it. He however appears to be a little confused or intentionally obscure, in not clearly distinguishing between the thought-form and the astral body of the man.

Any one whose heart has become refined, and has awakened, sees in this world of Malakut beautiful and refined forms, hears exquisite music and takes delicious viands (in his sleep wanderings through this

land of angels). But he whose heart is burdened with coarseness, and is unawakened (on the higher), sees ugly forms, and hears disgusting sounds, during his sleep wanderings. And he does not see anything but what exists on the physical plane, and he feels no pleasure and delight in his rambles.

Therefore if, O friend ! thou shalt practise with diligence and perseverance, the methods of meditation to be described later on, the rust from thy heart will be removed, and the mirror of thy soul will become bright, and thou shalt see reflected in it the forms of prophets, saints and angels.

The meeting with the Master on the higher plane.

There thou shalt meet also with the form of thy Master, who will lead thee to the holy Prophet (may the blessings of God be on him and his descendants), and to the mighty companions of the Prophet and to powerful saints and friends of God. And whatever difficulties you might have, you can ask for their solutions from these forms mentally and you will get reply from them. Thus the faith of thy heart will increase and thou shalt feel more at home, in this world of Malakut.

The form of the Prophet.

When thou seest the form of the Prophet, know it for certainty that this is really the prophet (and not some mischievous entity, masquerading in that form) because there is an authentic Hadis to the effect that no one can imitate the form of the Prophet.

"He who has seen me (in my subtle form) verily he has seen me (and no other entity who has assumed my form) because Satan cannot imitate My form."

It is clear that this Hadis refers to seeing the Prophet in the plane of Malakut.

When owing to separation from the divine wisdom, the nature of man became inclined to coarseness, (and all refined particles separated from him) it became necessary to bring him back to his pristine condition of purity, and hence this Âlam-i-Malakut shows him the way to get back to his own original refinement, and to recognise that his original condition is subtle, but over-powered by the coarse.

Etherialisation of the physical body.

This is a general rule that when the attractive power of the gross body, owing to its intimate connection with the soul, overpowers the soul (ruh); then the soul becomes gross like the body. But if, on the other hand, the

attractive power of the soul brings the gross body under its control; then the gross body in its turn becomes subtle like the soul.

As an illustration, the soul of that mighty Prophet, that Leader of men, had such a control over his body, that his body itself had become extremely rarified and refined, so much so, that no fly ever sat on it, and that it did not cast any shadow on earth. It was like air, which is also refined, and on which the fly cannot sit and which casts no shadow. Since soul (ruh) is subtler than air even, and nothing can obstruct its movement or veil its activity, where is the wonder that the famous journey to heaven made by that World-leader was in his physical body? (And it was not a dream, or a visit made in subtle body).

The body of the Prophet cast no shadow.

And where is the wonder if Jesus (may there be peace on Him) still lives in heaven, in a physical body? For verily our souls are bodies and our bodies are souls.

Note.—The bodies of some of the highest Masters are, though physical, yet made of such translucent material, that the rays of light pass through them unobstructed, and hence these bodies cast no shadow. Neither would a body made of pure diamond cast a shadow. As regards the famous Maraj of the Prophet, many are of opinion that it was made in spirit, namely, in the subtle body. But there are cases, both in the Christian and Hindu sacred literatures, of holy men going in their physical bodies to heaven. There is nothing inherently impossible in it. Heaven-world is a continuation of the physical world. Nature has no gaps. One world merges into the other imperceptibly. Nor is analogy against it. Animals that live on earth, generally do not live in water; but there are some that live both on earth and in water. While there are yet others which live in all the three conditions of physical matter, namely, in earth, water and air. Why should it then be impossible that one may live in his physical bodies, in world subtler than air.

Therefore, O friend! when thou hast come from this land of imagination to the Malakut, and when thou realisest that thou canst see there both good and bad human spirits, and when thou findest that angels even have the appearance of human spirits, thou must remember that thou shouldst not relax thy effort, even there, in contemplative attention. Thou shouldst meditate on these Malakut appearances carefully and observe them minutely; so that the truth regarding the subtle world, which is the real world, and whose shadow is this world of thought-forms and imagination (Alam-i-misâl) may become fully revealed to thee. Then thou shalt be able to see whatever thou desirest to see in that world. And when thou hast fully acclimatised thyself to the subtle world, then thou wilt be blessed with the victory over the world of Malakut.

But always remember that the aim of thy life is something different; and so thou must not remain entangled in this world of Malakut. But thou

must take thyself out of the whirlpool of this world of spirits, this Malakut; and thou shouldst not confine thyself to seing these forms only, nor shouldst thy heart be given to this world of appearances; nor shouldst thou desire phenomena, clairvoyance and miracle. Because in this world of Malakut, there are wonderful phenomena, and with its help thou canst perform many a so-called miracle.

Astral healing.

Once a sty grew on the eyelid of that blessed Master (Miânji) and it was very painful, and he suffered much through it. A surgeon was called in and asked to treat it. He said "the sty must be operated upon, in order to allay the pain." Mian Natha who was one of the most intimate friends of that teacher, said "wait for a moment before you operate." He then directed his attention towards the world of Malakut, and he saw a person there (who was evidently a great physician) and asked him the remedy for the sty which had grown on the eyes of Mianji and which was troubling him so much. That spirit physician said "Rub cucumber seeds on a stone with a little water and apply the unguent to the sty." Mian Natha then opened his eyes and said "do not cut this sty on the eye-lid of Mianji, but apply the paste of cucumber seed on it." Immediately cucumber seed paste was made and rubbed on the sty, and the cure was instantaneous. One of the persons present asked Mianji "Mian Natha appears to be an expert in eye diseases." He replied "This is not so. On the other hand, there are many remedies in the land of Malakut. Mian Natha directed his attention to that world and learnt this remedy from it. Whatever is said in the Âlam-i-Malakut to a Sâhib-i-dil, that verily comes to pass." That person again asked "But has not your honour the power to go to Âlam-i-Malakut and find out the remedy, and why did your honour depend on Mian Natha to find the cure for you." Miânji answered "I have gone beyond Malakut; it would be coming down to a lower plane for me to turn my attention to Malakut."

The danger of Malakut.

Therefore, O friend! remember this warning, that many an aspirant has fallen into the snare of the Malakut and the miracle-performing, which comes easily from one's acquaintance with Malakut. Such aspirants have verily missed the goal. Of course, it is not said that one should never go to the land of Malakut, but that one should not tarry long therein. One must pass through it, as one passes through some beautiful landscape, towards his more beautiful home, because this Malakut is the high road of the friends of God, and the traveller on it must cross it soon, in order to reach God, without being attracted by its sight and sceneries, and without delaying on

the road. If he does so delay, the Malakut would become an obstacle to him. In the path of these Faqirs, conquest over the world of Malakut is a great conquest indeed for the pilgrim. And this was the method (practised and taught by) Hazrat Ghaus-us-saqlain. Thus it is related through Sheikh Umar Abu-Jhandiqi who said "that once when I had gone to see the Sheikh, the great Ghaus, the head of the masters of wisdom, he put a cap on my head, and its pleasant and cool sensation entered my brain; and from brain into my heart. Malakut lay open before me, and I heard (a great sound, as if) the whole universe and all that existed in it were reciting the name of the great Lord of Truth, in different languages and in different tones of sacred harmony. (So great and powerful was this sound of cosmic adoration and universal prayer) that I was on the point of losing my reason, when, the Sheikh put a piece of cotton into my ears, and thus saved me from becoming insane."

O friend! when thou hast thus conquered the world of Misâl and Malakut, thou must practise sometimes some of the methods belonging to this discipline, so that thy heart may get purity and illumination, and the rust that has settled on the mirror of thy heart may be polished away, and you may behold in it, from every side, the Face of the Beloved. The heart is said to be the throne of God: in this sense that the truth of reality reveals itself through it, and all the distracting senses become collected by virtue of the attention of the heart.

The method of reciting the name of God.

Hazrat Mianji used to tell to some of the disciples "The name Allah should be recited very slowly and mentally without the movement of the tongue. By constant repetition of this great and blessed name, in the way mentioned above, one reaches a stage in which his heart remains awake even in sleep: (and the link of his consciousness is not broken, when the body goes to sleep)." O friend! this is the highest and the best of all the names and common to both those who believe in Islam and who do not. It is a collection of all the names and there is nothing that exists in the universe which is outside this name. And the meaning of this ineffable name is this.

The triune aspect of God.

The word Allah means "He who is Lord of three attributes: namely, creation, preservation and destruction." The whole creation and every atom of matter has in it these three attributes, but no one knows the meaning and the mystery of this great name, except some of the great perfect teachers who are on the path of perfection.

The method of regulation of breath.

The method of practice, which has been adopted by this writer, and which he has found the best, is the regulation of breath. This is a method without which success cannot be obtained, and so everyone ought to practise this method of control of breath: and it is done in this way. Sitting in a retired spot, in the posture in which the holy Prophet used to sit, place the elbows of both hands on the two knees; and with the two thumb-fingers close the hole of the two ears, so that no air may pass out of them. With the two index fingers shut the two eyes, in such a way, that the upper eyelid may remain steadily fixed on the lower eyelid, but that the fingers should not press the eye-balls. Place the ring and small fingers on the upper and lower lips, so as to close the mouth. Place the two middle fingers on the two wings of the nose, the right middle finger on the right wing, and the left middle finger on the left wing. Having assumed this posture, first let him firmly close the right nostril, with the right middle finger, so that air may not come through it, and opening the left nostril let him breathe in slowly through it reciting "La ilâh" and drawing the air up to the brain bring it down to the heart. After this he should close firmly the left nostril also, with the left middle finger, and thus keep the air confined within the body. (This is called Habas-i-nafas or confinement of breath.) Let him keep the breath confined so long as he easily can do so, without feeling suffocation. (And increase the period of restraining the breath slowly.) Then he should throw out the breath, by opening the right nostril, by removing the middle finger from it, and the breath should be thrown out slowly, reciting the words "Il allâh." If the breath is expelled very quickly, it will be injurious to the lungs. (Then he should repeat the same process, by drawing in the breath through the right nostril, and keeping it closed for some time, and expelling it through the left nostril, and so on.)

Some of the practitioners have carried this practice to such a length, that they pass the entire day of twelve hours, by drawing only four breaths. But the teacher of this writer, Hazarat Akhund Mullah Shah, (may God always send His peace on him and prolong his life), had carried the practice to such a stage, that he used to close his breath at the time of the evening prayer, and let it go out at the time of the morning prayer, keeping it closed within him, for the whole night, whether it was a long night of winter or a short night of summer. (He used only to take one breath in the evening and did not breathe again till the morning.) He passed fifteen years in this way. And through the effect of this practice, he obained a mighty victory and the doors of the spiritual wealth were opened to him.

One of the benefits of this practice is that sleep vanishes totally (and the practitioner stands in no need of recouping his daily wastage by the process called sleep). Thus it is now thirty years, that Hazarat Akhund has not slept.

The benefit of this practice.

This noble practice, which removes the rusts from the mirror of heart, and gives purity to this impure body of flesh and blood (by removing its coarser particles and replacing them by the more refined), has come down to this writer from the very founder of the order Hazarat Ghaus-us-saqlain (may the peace of the Lord be on him), through authentic course of descent.

The history of the process.

The great Ghaus had named this process "Awurd-burd."

That great compassionate helpful sage Hazarat Mianji (sacred be his memory) had made this addition to the above method, that during the period, while the breath was kept within the lungs, namely, during the period when the breath was drawn in, till its expulsion, the practitioner was told to repeat the words "La illah" mentally, with the tongue of the cedar-heart, so that during this period of retention of breath, mind should not remain vacant. Because the vacancy of mind opens the door to "dangers" (unwholesome thoughts and frightning visions). But when he becomes engaged in reciting "Il-allah," these "dangers" are removed and his mind is kept back from attending to any other object.

An addition to this process.

This method of removing dangers has been named by Miânji Zad-wa-burd (struck and carried); because anyone who has struck this noble name on the target of his heart, has carried the palm of victory or the ball of victory to its right goal.

The method of warding off dangers.

O friend! (as there are many dangers) on the Path, Hazarat Miânji has laid down certain methods of warding them off, so that the doorway to the in-rush of "dangers" may be closed. One of those methods has been mentioned above (namely, the recitation of the sacred formula "La illah" during the period of the retention of the breath). Another method is this, if a person happens to suffer much from "dangers" through (meditation on) the cedar-heart, he should fix his attention on the spherical heart, and not on the cedar-heart which is open to the attacks of "dangers." (He should remove the mind from the heart and fix it on to the brain; and instead of concentrating it on the heart, let him concentrate it on the pineal gland.)

Since this Spherical heart is colourless, danger has no inlet therein and cannot find any lodgment there.

Another method of removing "danger," is this, consider that the "danger" is not separate from thee, but is thy own self. (This is the higher process.) Think every thought that comes in, to disturb thy meditation, every gibbering and jeering shape, that either distracts thy attention, or frightens thy soul, as thy own self, and one not to be shunned but to be welcomed.

Some effects of this practice.

O friend! when this noble practice of the retention of breath, in the method described above, has been practised by thee for sometime, thou shalt feel a sensation of heat, and a strange bouyancy of spirits, and a great delight, and a subtle illumination in thy heart, and in all thy body. All the grossness of languour will totally and completely vanish, and thou shalt feel a great zest and immeasureable ecstasy. The taste of this practice once acquired, will keep thee away from all idleness.

But this practice cannot be done at all times, because a retired place is a necessary condition for it. Therefore, so long as thou art in a retired place, remain engaged in this noble practice, but when thou art in the company of other people, or movest about, then the first practice which was described above becomes more appropriate (namely, the practice of reciting slowly the name of God). Because that is a practice which can be observed at all times, and in every place.

O friend! when thou sittest to practise this retention of breath, it is necessary that thou shouldst fix thy attention on thy heart, because in this practice, sounds will be heard coming out from within thee.

The internal sounds.

With regard to these sounds Mullah Rum, of the blessed memory, has thus written :—

VERSE.

بر لبش قفلاست و در دل رازۀ ٭ لب خموش و دل پر از آوازۀ

On his lips there is a lock, but heart is full of secrets. His lips are silent, but his heart is full of sounds.

The nature of this sound.

This sound is sometimes like the sound of a boiling big cauldron, and sometimes like the buzzing sound heard in the nest of bees and wasps. It is to this internal sound that one of the ancient authors has thus alluded :—

STANZAS.

سخنها بیں کہ از موراں نماید ٭ چو اندر گوش ما گوید کلام او
همه عالم گرفته آفتابے - ٭ زهے کورے کہ میگوید کدام او

" Behold His words, they seem like the sounds of ants when He utters His speech in our ears.

" The whole universe is illumined with the sunshine of His presence, but alas for the blind humanity, which asks where is He ?"

This is the cosmic sound.

O friend! do not imagine that this sound is within thee (and therefore a hallucination of thy senses). The whole universe, inside and outside, is full of this sound (it is the great Voice of the Silence).

STANZAS.

بر آور پنبۂ پندارت از گوش ✵ ندائے واحدالقہار بنیوش
ندا مي آید از حق بر دوامت ✵ چرا گشتی تو موقوف قیامت

"Take out the cotton of the conceit of wisdom from thy ears and hear the sound that proceeds from the One Judge of the universe. The sound is eternally proceeding from the True :—" The clarion peal of resurrection is constantly sounding, why waitest thou to hear it on the day of Judgment."

The true nature of this sound will become apparent to thee when will be described later on the practice called Sultan-ul-azkâr (the king of all practices). This is the essence of the teaching of all great sages and rare and not easily to be found in the world ; and it has come down with authentic proof, both external and internal, from the blessed Prophet to Hazarat Ghau-us-saqlain and from him to Hazrat Miânji.

Sultan-ul-azkar.

This practice of hearing the Voice of the Silence is called in the path of the Faqirs, the Sultan-ul-azkâr or the king of all practices.

The three kinds of Sounds. 1st—The Physical sound.

O friend ! all sounds are of three kinds. One which proceeds when two objects strike against each other. Thus when the palms of the hands strike against each other, we hear the clap, this is the external sound. But the motion of one hand alone cannot produce this external sound. This sound is called the transitory and compound sound.

2nd.—The Physiological sound.

The second kind of sound is that which is produced without the contact of two dense bodies and without the utterance of words. This is the sound which appears inside the man, through the working of the elements of fire and water and this is called the physiological and subtle sound.

3rd.—Psychic or spiritual sound.

The third kind is the sound which is boundless and infinite, and which is self-existent from eternity and not caused by anything. This sound has one unchanging pitch and tone, which neither increases nor decreases, and in

which no modification can ever find its way and which is without cause. Though the whole world is full of this primeval sound, yet except the spiritual man, the man of heart (Ahl-i-dil) no one else can find out the existence of this sound, for it is not heard by any such person. This sound existed from before the creation of the worlds, and exists even now, and will continue to exist even when the worlds enter into non-existence. This sound is called the infinite and absolute sound. There is no practice higher than that of hearing this sound, because every other practice depends upon the will of the practitioner, and if he for a moment ceases to practise it, it comes to a total cessation. But not so this practice, which does not depend on the will of the practitioner, for this sound exists as an eternal current, unbroken and unceasing, and can be so caught by every body, at all times.

From many authentic traditions, collected in the six authentic Hadis Volumes, we learn that our Prophet (may the blessing and peace of God be on him) was devoted to this practice, both before and after his attaining the rank of the Prophet-hood. But none of the learned men have found out the secret of this mystery, and have not consequently tried to practise it.

A story is related from our blessed lady Khodeija, that she used to relate the following about the Prophet. The Prophet, before he became inspired, used to go into a cave called the cave of Hurra, which is a famous and well-known cave in the suburbs of Mecca. He used to take with him there some bread (for he remained there for days together absorbed in this meditation). There he used to practise this hearing of sound. The result of this practice was that the form of Gabriel appeared before him, and that was the commencement of the inspiration of that leader of mankind, and all that followed after that event is well known to every one, and needs no recounting here.

A story from Khodeija.

O friend! when thou desirest to commence the practice of meditation, called the king of meditation (Sultan-ul-azkâr) and to obtain this noble practice, thou must do as follows:—Thou must go either by day or by night to some desert place, which is free from the haunts of men, or to a cloister where no sound can reach, and sitting there direct thy attention to thy ears. And in this attention thou must fix thy mind so long as thou canst, because in the beginning a very subtle sound will appear (to observe which would require thy utmost attention of concentration. When thou hast once caught it) that sound will slowly become so powerful and overwhelming, that it will draw thy

Sultan-ul-azkâr.

mind aside from all other sides and absorb it in it. And there will be no place or no time when this sound will not be with thee. And this sound which takes thee away, above thee, is merely a drop from the ocean of this sound (which rings through the eternities of time and space.) About this sound is the following verse :—

VERSE.

تو بگوش خویش گوشے بنه و بگو و بشنو ✵ کہ جہاں پرست یکسر ز صدائے بینوا یش

Put thy ear to thy own ear and speak and hear, because the world is full, through and through, with this incomparable and peerless voice and His ?

It is said that Plato once asked Moses (may peace be on him) " O son of a hysteric woman, sayest thou ' my God speaks to me ' when the fact is that God is above holding all such conversation ?" Then Moses replied " Yes, I do claim this (that God talks to me), because from every side I hear a sound, which is ceaseless and continuous, and is not composed of letters." When Plato heard this, he believed in Moses, and acknowledged that he was a messenger of God (because Moses spoke of the sound eternal, as the voice of God, and not of any human sound).

Once they asked our Prophet " In what manner did the inspiration come to you ? "

He replied, " I hear a sound sometimes like the sound of a boiling cauldron, and sometimes like the sound made by bees, and sometimes I see an angel in the form of a man, who talks with me, and sometimes I hear a sound like silvery bells or the beating of a drum."

It is to this sound, that allusion is made by Hafiz in his following verse :—

کس ندانست کہ منزل گہہ دلدار کجاست ✵ ایں قدر هست کہ بانگ جرسے می آید

No one knows where is the home of that beloved keeper of my heart ; I find only this much that I hear a constant tinkling of bells.

So also is described this sound by Maulâna Abdurrahmân Jâmi :—

در قافلۂ کہ اوست دانم نرسم ✵ ایں بس کہ رسد بگوش بانگ جرسم

I know that I cannot reach the caravan in which is my beloved. It is enough for me that the sound of his bells constantly reaches my ears.

Miânji used to relate that sometimes when the Prophet used to ride his camel, this practice would so much overwhelm him (and fill him with so much strength) that the camel could not bear his weight, and it would bend its knees and sit down on earth.

O friend! the above description of the inspiration received by our Prophet is the purport of all the Hadises collected in the famous Sihah sittah. These Hadises truly allude to this Sultan-ul-azkâr. This meditation, in the case of prophets, produces an effect in the shape of knowledge of the verses of the inspired book and of commands of God.

Note.—**While the Prophets and Yogis both hear this sound, the difference is this, that in the case of Prophet it leads to the composition of those secred books called revelations, while in the case of others it prodnces a sort of ecstasy. In Sanskrit, revelation is therefore very appropriately called Śruti, that which is heard, because the ancient Ṛiṣis used to hear this eternal sound.**

In the case, however, of saints (who have not the function of being teachers) this sound gives rise to great ecstasy, and they find in this sound (not made up of words and ceaseless in its current) great help towards concentration and great rapture of the bliss of ecstasy. So much so, that all other methods of meditation and past experiences of joy are given up by them, in favour of the rapturous bliss of this meditation. And thus they dive deep into the ocean of this sound, and leave not a trace of their name and existence behind.

Hazarat Miânji used to say that Ghaus-us-saqlain related "our Prophet was in the cave of Hurrah for six years plunged in this meditation of Sultan-ul-azkâr, and I myself have been in that cave for twelve years engaged in the practice of this meditation, and many wonderful and mighty things have been revealed to me."

Hazarat Miânji used to say "I wonder at these pilgrims to the sacred Mecca, who undergo so much trouble and travel over such a long distance, in order to see the sacred shrine, and to get the blessings of Hajja, that they do not go to this cave, to get the blessing of that holy spot (for none of them go to visit this cave of Hurra where the Prophet got his enlightenment, and where great sages like Ghaus-us-saqlain have practised meditation, for years)."

O friend! Hazarat Miânji had such a great love and regard for this noble practice, that he did not reveal it to even some of his most intimate "friends," (disciple), and to some even of those whom he did tell it, he spoke in parables and allusions, and not plainly. So that in the case of Hazarat Akhund, the effect of the teaching was realised after one year (and he did not understand it before that). Hazrat Akhund told this to me also in parables, and I got its inner meaning and realisation in six months. But I have revealed it more clearly, so that to some whom I have told it, the realisation has come within three or four days. The reason of this is, that while my teacher and grand teacher used to speak

of it by allusions and parable, I have spoken it out clearly, without any veil and obscurity.

O friend! when thou shalt begin to hear this voice, thou must attend to it very carefully and try to keep it with all thy might, so thou mayest be expert in hearing it; and may hear it not only in the solitude of the desert and the cloister, but in the bustle and noise of the market place, (and meeting houses of mankind.) And when this subtle and noble practice becomes perfect, it overpowers the sounds of timbrel and drums and kettledrums, trumpets, and tocsins, yea over all the most loud sounding instruments ever invented. And why should it not overpower them all, when it is the origin of them all, and all other sounds come to manifestation through it. Many disciples of Miânji used to go and sit in the market place amidst bustle, in order to test and find out, whether the sound heard in this noble meditation does or does not overpower all other sounds (and whether they have reached perfection in this practice or not).

O friend! when thou becomest expert in this practice called Sultan-ul-azkâr, then the world of subtle and causal planes, as well as the plane of absolute unity would be a blessing to thee, and will make thee "one-coloured" (homogeneous), because this subtle practice will make thee refined, and this river of subtle causes and absoluteness will wash off all thy colours and make thee of "uniform" colour. And the river of truth, which is the fountain head of thy existence, will heave up in thy heart; and at that time, thy own self shall know that every sound and voice that exists in this universe, has come into existence through this sound; and all that has form and colour, has taken this form and colour through that which is formless: and just as That is an unlimited immensity, and His form and colour is also an unlimited immensity; similarly, this sound and voice of His is also an unlimited immensity, and when it is once heard, everything else is forgotten, and no other sound is heard in the presence of this sound. And as nothing can be compared with that Form, so no sound can be compared with this sound.

CHAPTER III.

ALAM-I-JABARUT OR THE PLANE OF BLISS.

This world is called the causal plane (Alam-i-lâzam) the plane of unity, and satisfaction, (Alam-i-Ahdiat wa-Tamkin), and also the plane of No-breath (Alam-i-benafas). Though some of us call this world "the world of names and attributes" (Asmâ wa safât); yet that is a mistake, and many members of this society, have not reached the realisation of

this plane, and have left it unexplored and un-understood. Because, if the plane of "Names and Attributes" can rank as a plane at all, then it is included either in the plane of Malakut, or (if it has manifested in the plane of external sensations then) it is included in the plane of Nâsut. In any way, it is not correct to call the plane of Jabarut as the plane of "Names and Attributes."

No one has described this plane (to the outside public), except the Head of this Society, the teacher Abul-Qâsim Juned. He says, "Theosophy (Tassawuf) is that when thou canst remain for a moment even without the slightest timâr (sorrow and pain)." Sheikh-ul-Islam has said "Do you know what is the meaning of being without timâr (pain and sorrow)? It is finding without searching, and seeing without looking, because seeing through the eyes is (not perfect seeing but through an instrument)."

Therefore, the plane of Jabarut is that, where nothing which exists in Nâsut and Malakut comes within the range of vision of the person in Jabarut; and there comes over him a state of trance-like wonder, when waves of bliss after bliss, of joy after joy, of contentment after contentment, and peace and rest after peace and rest, submerge the soul under their folds. And, as all beings must necessarily exist in the planes of Nâsut and Malakut, whether they are conscious of their surroundings or not, similarly no human being has any option, but to pass into this plane of Jabarut, when he goes to dreamless sleep. A person on awaking from a sound sleep, in which he did not see any dreams or objects belonging to the plane of Nâsut and Malakut, says "How peacefully and happily did I sleep, so that I saw no dreams at all." (This shows that in dreamless sleep, though he was unconscious of every external object, he was conscious of this bliss and joy, which he remembered on awakening.)

A person is said to be in the world of Jabarut, when he sits without (timâr) pain and sorrow; (when he has no thoughts of any thing). Therefore, the head of this Society, has alluded to it in the following words:—

"When in the waking state, no forms, whether of the physical or of Malakut plane, crosses his mind, then the man is in the plane of Jabarut."

But the difference between him who is *unconsciously* in Jabarut, and the one who is *conscious* therein, is this: that the first enters the Jabarut then only when he goes to sound dreamless sleep, and that also not voluntarily but of necessity, (because his physical organs are fatigued and require rest), but the other enters into this plane, whenever he wishes,

and with his own free will; for whether he is in sleep or awake, he can enter Jabarut at any time.

The method of sitting in Jabarut.

The posture for sitting, when one wants to enter the plane of Jabarut, is this: All the limbs of the body should be at perfect rest and kept away from every kind of motion; both the eyes must be closed. The right palm should be placed on the left; and the heart should be emptied of all forms of the physical and super-physical planes. He must sit with perfect quietness and ease. No form must rise before his physical or inner vision. Thus when he can sit without any thought or thought-pictures crossing his mind, he is in Jabarut, and has got (victory over) that plane. None of this Society knows this plane, but he to whom God wishes to reveal it.

CHAPTER IV.

ALAM-I-LAHUT OR THE PLANE OF THE ABSOLUTE TRUTH.

This plane is called the plane of thatness (Alam-i-Hawwiyat), the plane of essence, (Alam-i-zât), the plane of no colour, and the absolute plane, as well as the plane of Bohat.

This plane is the origin of the three lower planes of Nâsut, Malakut and Jabarut. And it envelopes them all. All other planes stand to it in the relation of body, while this plane is their life. All other planes merge into it (at the time of dissolution) and come out of it (at the time of creation). This plane remains always uniform in its essential nature, and there takes place never any modification or alteration in it.

هوالاول والآخر والظاهر والباطن وهو بكل شيئى عليم -

"That is the first, that is the last, that is the manifest, that is the hidden and that with all objects is cognisant."

The spheres of all other planes, when compared with this world of Lâhut, are like waves compared with the ocean, or like motes compared with the sun, or like words compared with their sense.

O friend! when the un-ending good fortune of monism, and the unexhausting wealth of Truth, which accrues through an acquaintance with this plane, falls to thy lot, then thou shalt part company with the ordinary consciousness (of which thou art so proud now).

CHAPTER V.

A DESCRIPTION OF HAWWIYAT OR THE TRUTH.

When thou hast realised that "every thing is He and thou art nothing," then it would inevitably follow that thou shouldst know thyself, as thou art in reality, and thou wilt no longer remain in the bonds of the consciousness of "I" and "Thou." It is here that exists the truth of unity and the light of essentiality. Verily as says the book:

وفی انفسکم افلا تبصرون

He is within your very souls, but ye see Him not.

It is thy duty to observe thy own essence, so that thou mayest know thyself, and doubts and disbeliefs may not come into thy heart, and thou mayest not consider this world of relativity as a veil on the face of the essence.

هرگز نه کند آب حجاب اندر یخ ✱ با آنکه کند نقش حباب اندر یخ

حق بحر حقیقتست و کونین درو ✱ چون یخ بمیان آب و آب اندر یخ

"The water never can veil the face of the ice, in spite of the fact that a bubble may form an impression in the ice. The True is an ocean of reality, and both the worlds exist in It, in the same way as the ice floats in water, and the water is enclosed inside the ice."

If any "danger" (any distracting thought) shows its face here, consider it to be even as thy own self, so that it may become perfect and cease to be a "danger." When it reaches to perfection, wherever thou shalt look, wherever thou shalt seek, thou shalt see thyself, and find thyself. Beware and do not think that He is (purely Impersonal and) free from all colours and devoid of all qualities, and that this is His only attribute; for if thou shouldst think of Him only as thus, thou shalt remain unblessed with the vision of seeing Him in all forms and relations. Similarly beware, that thou mayst not limit His conception to mere personality, lest thou shouldst remain unblessed with having a share in His wealth of impersonality. (For God is both Personal and Impersonal.)

So that purity and impurity, personality and impersonality are all aspects of His manifestation and self-limitation. If thou thinkest even the smallest atom to be separate from Him, verily thou shalt miss the truth, and wilt be deprived of the blessing of union and knowledge.

O friend! when the ocean of reality begins to move, then appear on its surface waves and forms; and hundreds and thousands of bubbles and spheres come out of it; and they constitute these heavens and earths.

But these cannot be separate from the ocean. And if thou shouldst try to separate any particular wave or whirlpool from the ocean, thou canst not succeed : (and the separation is only in name and that is all that thou canst do). Therefore, though every one of these has a separate name and form, yet in essence and reality it is one.

توحید بگویم ار بفهمی یارا ✲ موجود نبود هیچ گه غیر خدا
آنها که تو می بینی و میدانی غیر ✲ در ذات همی یکسیت و در نام جدا

"I tell thee the secret of monism, perchance thou mightst understand it aright, O friend ! There exists nowhere anything else but God. All that thou seest and thinkest as other than God, they are verily in their essence one with God, though separate in name."

CHAPTER VI.

The water, so long as it is not congealed, has neither colour nor shape, but when it becomes congealed, it assumes, sometimes the shape of an ice and sometimes the form of snow and hailstone. Behold, that the ice, the snow and the hailstones are all the same water, which is itself colourless and formless and pervasive, and when these ice, snow and hailstones become melted, and leave their respective forms, they all become resolved into water ; and do you not call it water, but something else ? Therefore, he who knows and recognises the truth and who has eyes to see the truth, and who knows all the conditions and forms of water, verily says :—

QUATRAIN.

دریاست وجود صرف ذات وهاب ✲ ارواح و نقوش همچو نقش اندر آب
بحریست که موج میزند اندر خود ✲ گهه قطره گهه است موج گاهے است حباب

The essence of the Supreme Self is like an ocean and all souls and objects are like forms in water. It is an ocean that heaves and stirs in waves within itself ; for sometimes it is a drop, sometimes a wave and sometimes it is a bubble.

But he who is ignorant is in the fetters of superficiality (dress) and of limitations, (conditions) and of seeing of non-self, (and he sees differences only and not the underlying unity, for he is a superficial observer.) This is the only difference between the wise and the ignorant. Therefore, theosophy or the Divine Wisdom (Irfan) is nothing more than this that thou shalt know thyself, and realise that thou art verily That, and everything is That. It is impossible that there should exist anything which is not He.

There are many illustrations to explain this verity, such as, a picture, a word or the meaning of a word, all appear written on a page, through the mediation of ink and are all ink; or as the root, the branches or the leaves and fruits of a tree all come out from the seed. But the existence of all these diversities is not a contradiction of the underlying unity.

VERSE.

کردہ ز یگانگی دوئی را تاراج ✱ باید کہ کنی کجی خود را تو علاج
واحد متکسر نشود از اعداد ✱ دریا متجزی نشود از امواج

He has endowed duality with the riches of unity; (but if thou seest it not) then it is thy duty to have thy own blindness of perversity treated. The unity does not become manifold through numerousness, as the ocean does not become split up into many parts owing to its waves.

But for the sake of brevity this writer contents himself with only the above illustrations.

O friend! when He who is the essence of absoluteness, and the sun of reality, and the highest state of colourlessness; and about whom the Book says "Thou art a hidden treasure," when He manifests Himself as thy Friend saying "I have elected thee," and throws off the veil of concealment, then thy whole essence will become steeped in the joy of union with the Beloved, and enveloped in the rapture of the vision of thy own Self.

Now, if thou seekest the absolute, thou shalt not find it but in the relative, as the hidden treasure before its discovery. And if thou seekest the relative, thou shalt not find it, but in the absolute, because the absolute is always in the relative, and the relative in the absolute. And know this for truth, that the relative is not a veil over the absolute, and that our fancies do not supersede the true essence. So that on whatever thing the hand is placed, it is verily placed on the absolute Self, free from all veils, and on whatsover the sight falls, there is perceived the beauty of the absolute, free from all veils, as says the following verse:—

نیست بیگانہ کس دریں عالم ✱ دست بر ہرچہ می نہی خود پیش

There is no one a stranger to thee in this universe; on whatever thou layest thy hands, that confronts thee as thy own self.

To the same effect is the following quatrain:—

گویم سخنے ز روئے تحقیق و صواب ✱ گر مرد رہی قبول کن روے متاب
ہرگز نبود صفات بر ذات حجاب ✱ کے نقش بر آب مانع ست از مس آب

I tell thee as a truth and for thy good, if thou art a pilgrim on the path, accept it and do not turn thy face away from it. Attributes can never be a veil on the substance, how can the forms of water, be separate from water, and not touch the water.

The last method of meditation.

O friend, the last and the most useful method of meditation in this noble system is to sit catching hold of one's self, and in spite of all limitations, to consider himself as the very absolute and the true and only existence, and to recognise that everything which appears as non-self is indeed his very-self, and thus to extirpate from its very root the tree of duality, and to throw off the curtains of aloofness and separation, and to see everything as one essence, and to realise the joy of self in the Self.

VERSE.

یار لیلی وش من غیر من و مجنون نیست ✲ شمع از دائرۂ پرتو خود بیرون نیست

The beloved Laili is not separate from me or Majnu, as the candle is not separate from the circle of its own light.

And on this very subject some of the Great Ones have thus alluded :—

VERSE.

از کنار خویش می یابم دما دم بوئے یار ✲ زاں همی گیرم همیشه خویشتن را درکنار

With every breath I smell the fragrance of my beloved as near my very bosom, and for this reason I constantly draw in deep embrace my own self to my side.

O friend ! whoever has obtained this noble condition and is endowed with the knowledge of his own self, (which is the great elixir of life and the true philosopher's stone), he becomes free from wandering in the wilderness of ignorance and indifference, free from the pain of search, free from the doubts and distractions of much learning and talk.

VERSE.

قطره قطره‌است تا به پندارد که از دریا جداست
بنده بنده خویشتن را تا نمیداند خداست

A drop is a drop, so long as it does not realise that it is one with the ocean, but thinks himself separate from it. The creature is a creature, so long as he does not know himself to be the Creator.

QUATRAIN.

اے آنکه خداے را بجوئی هر جا ✲ تو عین خدائی نه جدائی بخدا
این جستن تو همین بآن میماند ✲ قطره بمیان آب و جوید دریا

O thou who seekest God everywhere, thou verily art that God and not separate from Him. This search of thine is exactly like that search of the drop for the ocean, when it is already in the midst of the waters of the ocean.

When thou hast reached this stage, then arises the sun of truth and unity, and then are removed all effects of fancies and thy lower self-consciousness : and then is removed the curtain of darkness. Then thou shalt see the divine vision as mentioned in the following verses :—

QUATRAIN.

هر چند نقاب درمیان دارد یار ✱ رویش خوش و خوب مینماید بسیار
چون عینك تو بود نقاب رخ یار ✱ عینك نكند به پیش چشم تو غبار

Though the beloved may have a veil intervening, yet his face appears most pleasant and beautiful. When thy spectacles are the veil on the face of the beloved, remove the spectacles, so that it may not raise a cloud of mistiness before thy eyes.

Here meditation, the person meditating, and the object of meditation all have become one, and about this stage a description has been given by the Lord of light.

VERSE.

معشوق و عشق و عاشق هر سه یکےست اینجا
چون وصل در نگنجد هجران چه کار دارد

The beloved, the love and the lover—all three are one here. When there is no existence of union here ; separation also cannot find room in this condition.

When the teacher has led the true seeker up to this stage, and has made him understand this deep mystery, then he leaves him to God, and there is no longer any room for any teacher or teaching. Because it is not right to teach God.

O friend, when thou thus knowest what is thy true vocation, and what is the real meaning of the pangs of separation and distance from the beloved, then remain always happy.

QUATRAIN.

در هجر تو بوده اندوه آزارم ✱ از وصل تو رفت هستی و پندارم
شادی آمد نصیب جانم گردید ✱ اکنون تن و جان خود براحت دارم

In thy separation I suffered pangs of anxiety ; in union with thee I have lost my own consciousness and existence. Now happiness has arrived, and that has become the lot of my life. Now I shall pass my days in peace, both in body and mind.

Now thy existence has become universal existence, and all grief and fear, and fancy of duality and separation, are removed from thy heart, and the fear of punishment and the anxiety of reward have also left thee, and thou hast reached union with eternal salvation. Whatever thou desirest now, thou canst do that, and thou mayst live in whatever manner thou likest.

VERSE.

بادشاهی را گذار اے دوست آگاهی گزیں
چوں با گاهی رسیدی هرچه میخواهی گزیں

O friend, leave worldly dominion and take up wisdom and knowledge; when thou hast reached this knowledge, thou mayst do whatever thou likest.

The following verse of the Book also refers to these free souls:—

لا خوف علیهم ولا هم یحزنون

There is no fear for them and they will never suffer sorrow.

And the following good tidings mentioned in the Revelation are also with regard to such souls:—

انزل السکینه علی قلوبهم

On their heart there has descended a great peace.

O friend, many verses of the sacred book, many traditions collected in the Hadises, and many sayings of ancient sages are authority on this subject. If the taste for enquiry into this is once acquired by thee, and thou comest to know it, then thou shalt witness the sun of truth in every atom. And when thou shalt carry this stage to perfection, then there will remain no doubt that thou art the truth, and from within thee there will arise unsought-for happiness and pleasure, and it will make thee perfect from imperfection, universal from partial, an ocean from a drop, a sun from a mote, and existence from non-existence.

QUATRAIN.

ایں رساله حق نما باشد تمام * در هزارو پنجه و شش شد تمام
هست از قادر مدان از قادری * انچه ما گفتیم فافهم والسلام

This small pamphlet is verily a compass of truth, as its very name Risala-i-Haq-numâ indicates. It was completed in the year one thousand and fifty-six. It is verily a revelation from the Almighty (Qâdir) and do not think it to be a sectarian work of the Qâdariya sect. Whatever I have said, try to understand it; and peace be on ye all.

AN EXTRACT

FROM

SAFINAT-UL-AULIYA

BY

PRINCE DARASHIKOH.

COMPOSED

In the year 1049 Hijri.

Note :—In this Book the author gives short biographical sketches of the lives of the saints and sages of Islám, beginning with its very Founder down to his own times. In his introduction to the Book, he gives an account of the great White Lodge, to which belong all the prophets, Ṛiṣis and founders of religions.

A free rendering of this introduction is given here.

PREFACE.

This humble writer always cherished perfect reverence and obedience for this Great Body. Day and night, he had no other thought but to think of them, and considered himself as one of the aspirants to reach them and one of the believers in them. And for this reason, he entered upon writing a brief account of their sayings and doings. Because, if one cannot have the good fortune of personal contact with his friends, he keeps his mind cheerful by thinking over the good qualities of his friends, and by talking about them. Even the Founder of our religion has said :—

اگر کسے مایدہ نہد کہ براں مایدہ رحمت بارد نتواند بود کہ اورا ازاں
مایدہ بیفایدہ نگرداند

Know that next to the Prophets of God are the Great Masters (Auliyá), the Friends of God, about whom there is the following verse in the Book :—

من احب قوما فہو منہم

They are both lovers and beloved of God.

This Great Body has always existed in the past, exists in the present and will continue to exist in the future. And the world *is permanent*, lasts through and firmly fixed through the blessing of these Holy Men.

Thus Pir Ali Hajwari has written in his Book called Kashaf-ul-Mahjub :—

که خداوند هرگز زمین رابے حجت ندارد و هرگز این امت را بے ولی ندارد

God never leaves this world without keeping on it some one ever to bear testimony and proof of His existence. And He never leaves His people without a Master (to guide them).

There is an authentic tradition recorded in the Hadis to the same effect. The Blessed Prophet says :—

هرگز امت من خالی نباشد از طائفه که برخیر باشند و همه چهل تن از
امت من برخوي ابراهیم علیه السلام باشند

My people will never be devoid of a class who will always be on the path of righteousness, and all these forty persons, belonging to My religion, will have the characteristics of Abraham.

Therefore, next to the prophets, there are no other persons nearer than these in the presence of God, the Almighty. There are no persons more *respected* than these, or more in the confidence of God, than they. No one is more compassionate than these, none more magnanimous than they, none more independent than these, and none more learned and perfect, more erudite and at the same time practical, more humble and *polite*, more heroic and charitable, than the members of this hierarchy. Once they asked Sheikh Abu-Abdullah Salami (may the peace of God be on him!): How can men recognise the Auliyás out of the mass of mankind?

He replied :—" A Master is known by the sweetness of his tongue, by *his happy disposition*, by the freshness of his face, by the generosity of his heart, by the absence of fault-finding, by the forgiveness of faults, by the complete benevolence over all creatures of God."

Therefore, loving the Masters is verily loving God, to be near them is to be near Him, to search them is to search Him, to unite with them is to unite with Him, and showing respect to them is showing respect to God.

Thus Sheikh-ul-Islam Hazrat Khwaja Abdullah Ansari has said :—

الهي این چیست که دوستان خودرا کردي هرکه ایشانرا جست ترا یافت
و تاترا ندید ایشانرا نه شناخت

"O God, what a great status thou hast given to Thy friends that he who searches them, finds Thee, and so long as one seest Thee not, recognises them not."

Sheikh-Abdul Khair Habshi (may the peace of God be on him !) says:—

جوانمرد باید که تا جوانمرد بیند هرکه جوانمرد را دید نه اورا دید که حق را دید

"It requires a *hero* to see a hero; he who has seen a hero, verily has seen not the hero, but the True."

This sacred hierarchy works in different ways, and every member of it has a separate path of his own. Some are hidden, some are manifest, some perform miracles under the command of God, and this performance of wonders publicly is allowable under these conditions. But they do not perform miracles for the sake of miracle, but their object is something higher than these marvels.

While there are others who want to keep their existence concealed, and consequently, they show no miracle and marvels, on the contrary, they sedulously try to conceal their powers.

Some of these are commanded by the Lord not to do anything but under the direct inspiration of the Lord; until so commanded, they do not do anything, they do not speak until He makes them speak, they do not eat, till they are ordered to eat, they do not put on clothes, till clothes are put upon them.

Some of these follow the path of absolute renunciation and isolation, as has been said in the following verse:—

بیت

شرط اول در طریق عاشقی دانی که چیست * ترک کردن هردو عالم را و پشت پا زدن

Do you know what is the first condition on the path of love? It is renunciation of both worlds and kicking off their fruits with the feet.

They act in accordance with the following sacred verse of the Book:—

قل الله ثم ذرهم في خوضهم يلعبون

They say so long there is not perfect renunciation, the mind is not free from worry and anxiety.

Another class are engaged in outward worldly pursuits, and the path which they follow is that of "to be in solitude in the midst of crowd, to be in retirement in the very midst of bustle and worldly noise." They recite the following verse:—

بیت

چیست دنیا از خدا غافل شدن * نے لباس و نقره و فرزند و زن .

What is wordliness? It is the non-remembering of God. It does not consist either in dress or money or in having sons and wife.

They act in accordance with the following sacred verse of the Book:—

رجال لا تليهم تجارة ولا بيع عن ذكرالله واقام‌الصلوٰة

There are people who are not prevented by trade or sale (transaction) from devotion and prayer to God.

Shaikh-ul-Islam used to say :—the question of the person asking is a refusal about this work. He who has any acquaintance with this work, has no business with questioning.

Do not refuse, because it is the work of a miser. He who refuses, is deprived of acquaintance with this work.

A group of them is engaged in this work. Another group is engaged in denying the existence of this work. Another group is busy with this work, and he who is engaged in it is plunged in light.

Hazrat Mumshad Dunnawari used to say :—he who denies the friendship of the Friends of Truth, the meanest punishment for him is this that he is never taken into the circle of His friends, because the Almighty has said :--

اولیاء من پنہا نند که نمي شناسند ایشانرا غیر از من مگر بتائیدمن

My friends are hidden ; people do not recognise them as a rule, for no one can know them, but through My Grace.

Therefore, it is not proper to look with contempt on any one. For the Friends of God (walk the earth in many guise) and are thus concealed from the sight of the stranger. And so long as one has not insight and truthfulness of intellect, one should not criticise any one ; because such criticism is in reality doing injustice to one's own self.

A class of these Faqirs hang round that group of men whom people look down with contempt, as people of evil repute. Their object in mixing with such heterodox people is this, that men may not find them out. But they do not act in any such way as might be against the law laid down in the sacred Scriptures. On the contrary, they act as did the King of the Illuminati, Sheikh Bayazid Bustami. When that Great Master attained perfection, and became famous throughout the world, he returned from journey to his native country of Bustam. The magnates, the nobles and the gentry of that city came out to receive him, and did obeisance to him, and took him into the city with great love and veneration. That King of the Illuminati seeing this great mass of people, understood that great trouble was in store for him, if he allowed these men to go on lionising him. Therefore, he hit upon the following device to scatter the crowd and make them reject him.

It was the month of Ramzan, namely, the month of fast. He purchased a piece of bread from the Bazar, and ate it in the midst of that assembly. When they saw this act, they lost their faith in him, and scattered in different directions; and so long as he remained in Bustam, they never troubled him with their presence. Now apparently people thought, a person who ate bread in the month of Ramzan could not be a spiritual man, and so they shunned him. But as a matter of fact, the great Sheikh Bayazid did nothing against the ceremonial law, for he was returning from a journey; and for a person in journey eating is allowed by law. But the ordinary mass of men did not understand his action, and blamed him for breaking the law. Thus he prevented people harassing him constantly. He who is in the company of God always, does not like the company of strangers. Therefore, the method of this class of Faqirs, who are apparently heterodox, is to act in a way which appears against the law, but which really is not the breach of any law. Therefore, no one should criticise the acts of this class of saints, for no one knows the true inner meaning of their acts.

Hazrat Sheikh-zun-nun Misary and Abu Turab Bakshi have said :—that when Lord turns away His face from any person, that man begins to criticise, abuse and deny the Friends of God. It has been said by Hamdum Qassar that the reproach of the people is the safety of the saints. Ibrahim Qassar has said :—" two things can guard thee from the snares of the world, namely, the company of the saints; and disinterested service of the Friends of God." Abul-Abbas has said :—" If thou canst not catch hold of Him, catch hold at least of His friends, for they will be thy help hereafter, though thou canst not reach their stage now."

Muhammad Bin Samak said at the time of his departure, in prayer to His God :—"O God, thou knowest all that I did, and even at the time of committing any sin, I still loved thy Friends, now forgive my sins and atone them for the sake of the love which I bore to Thy Friends."

One must consider it as acquiring a great good fortune, and as the performance of a necessary duty, to have the opportunity of approaching this group of holy men and of serving them. Wherever they may be, one must try to serve them.

Shaikh-ul-Islam has said :—one must count it a great good fortune to have the privilege of seeing the Masters, for though the seeing of the ancient Sages is due to the strength of wisdom, yet this sight cannot always be had, while wisdom remains. And consider it a great privilege to have the good fortune of seeing them, for it is a great misfortune to

have an opportunity of seeing them, and yet not to know them. There is no remedy for this sad occurrence.

Abu Abdullah Sanjari has said:—the most valuable thing for all men is to have the company of good persons, honouring them and following them in their acts and deeds, and to go on pilgrimage to the tombs of the Friends of God.

Khowaja Moinuddin Chishti has said:—To keep the company of the good is better than doing good deeds, and to keep the company of the bad is worse than doing evil deeds.

Hazrat Sultan Ibrahim Adaham has said:—One night I dreamt that an angel came down with a roll in his hand in which he was writing something. I asked him what are you writing? He replied the name of the Friends of God. I said, have you written my name also? He said "No." I said:—"I am not among them, but I love these lovers of God and am their friend." While I was speaking to him, a voice came from heaven saying, take the roll at the top and write the name of Ibrahim at the head of all, because he is a friend of my friends.

That head of the school, Shaikh Junaid Baghdadi used to say:—If you see any one, who has faith in this lodge and loves its saints, and believes their words, tell him to pray for my soul and to remember me in his prayers.

That head of the school spoke to a Shaikh:—If you find throughout the whole world one, who agrees with thee even in one sentence of what thou sayest, catch hold of his mantle, let him not go.

Husen-bin-Mansur Hallaj has said:—"He who believes in the sayings of the Friends of God, and has a love for those sayings, tell him on my behalf that I bow to him."

Shaikh Sharwani has said:—"If you have feet, go even to the distant land of Khurasan, if you hear (that there dwells a Friend of God) in order to see and pay your respect to that person who loves Him." And moreover he used to say to his companions:—"This is my will and testament that one should do good to him who loves this Company."

One should not serve these persons with the object of testing them, or questioning them, or asking them to show phenomena, but one should approach them with faith and purity of heart.

Sohail-ibn-i-Abdulla Tastari has said:—"It is one of the marks of bad luck (evil past karmas) that one may have the sight and the presence of a Friend of God, yet would not benefit by his presence, and would not accept him, but would reject him in his heart."

Abu Abdullah Maghrabi has said :—" The Darveshes are the trustees of God for all humanity. On account of their blessings, dire calamities are warded off from mankind."

Ghaus-us-Saqlain, the teacher of the Friends of God, the Friend of the Lord, used to say :—" The members of this group are kings of this earth, as well as of the next."

Shaikh-abul-Hasan Ghaznawai has said :—" The Friends of God are the rulers of the world. It is on account of their virtue, that the heaven rains its blessings, and it is to the purity of their condition, that the earth brings forth its herbs and trees."

From the books of the ancient sages, we learn with certainty, that there are 4,000 Friends of God who get the name of Makhtum. But they do not know each other, nor are they conscious of their own status.

Note:—They are like disciples who, though working on the higher planes, are not conscious of their higher selves.

There are 130 persons who are the Wardens of the Court of God and who are called Akhbar.

Note:—They are the messengers of God on earth.

Higher than these are two groups of 40 persons each; called Rahyun and Abdal, respectively. Higher than these are the seven, called Abrar. Higher than these are the four, called Autad. Higher than these are the three, called Nakba. Higher than these are the two, called Imams. These Imams stand on the right and left of the Kutb, who is the head of this hierarchy. This head is called also Ghaus, both words Kutb and Ghaus have the same meaning. All these know each other, and are inter-dependent. This is the hierarchy of the Masters of Wisdom and Compassion. And this is what is known as the Great White Lodge.

There is another class of saints called Mufrid or the solitaries, who are not dependent on any bodies, and who do not belong to any group or hierarchy. (They wander about in their solitary grandeur, like comets.) Their number has not been counted, and their status is midway between that of the Prophets and Saints.

The humble writer hopes, that through the blessings of this hierarchy, he will get the Grace of God in this world, and in the next, and that God will consider him as one of the most lowly of this group, and that through their grace, he may get faith.

VERSE.

I have no hope of (reaching the goal through) my own deeds and acts.
My sole reliance is on Thy mercy, O Lord!